

The Brethren Evangelist.

S. J. Harrison, Editor.

"Let us go on unto Perfection."

S. H. Bashor. Vice Editor.

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Miscellaneous.

Things Temporal—Some Things Eternal.

BY JOHN DUKE MCFADEN

THE BLOOMER CHURCH.

I promised to say something about this church. I think the best thing is to call the attention of the Ohio churches to this little plant. It needs the care and sympathy of the older sisters. The church is young and has much to contend with. Surrounded by a strong Lutheran church, with others who are working against her, strong faith and hand work is essential, hence sympathy will encourage. The efforts against myself are straws showing how the wind blows. The pastor of a strong perlo-Baptist church told his congregation not to go and hear that little windy McFaden preach. An officer in another church said: "If that little pup, McFaden, hadn't come here we might have had peace." A woman belonging to another church said: "If there is one man above another I despise it's that McFaden. I would as soon see the devil come into the community as to see him." Now these things don't hurt me; I paid no attention to them, but they show the obstacles the Church meets. Let the Ohio Brethren watch this plant and help her and there will be great good done. The increase will be more than thirty fold. Bro. Jay is pastor.

TRACTS AT THE WORLD'S FAIR

Appointed by the Conference to attend the Congress at Chicago, I promised to attend and did so. Bro. Plogle had worked a tract fund but I felt that he should have the say as to the use of that fund and I would raise some money outside, and did so from the Bremer church, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

THE DENOMINATIONAL CONGRESS

The different denominations held their congresses or meetings in various rooms of the Art Palace on Michigan Ave. and Adams St. Bro. Replogle found that we had been side tracked and went to work to switch us on the right track. When I reached the city he had a room, and circulars calling attention to our meeting, which took place in the afternoon. Owing to the fact that the place was not known the number was not large. The impression prevailed that these meetings would be held on the World's Fair grounds, but I attended several congresses after ours and found that they were no larger than ours. Taking numbers of members into consideration, the Methodist congress was not more than twice as large as ours. Had our people known where to go, and known in time we could have had most likely a larger showing than most of the churches. The main interest seemed to be in Columbus Hall. Here, the parliament held its sessions; morning, afternoon, and night. The congresses were denominational. The Parliament was composed of men and women who represented the denominations or various lines of work; quite a difference, which made some confusion.

THE PARLIAMENT OF RELIGIONS.

This was composed of men and women of the various denominations and organizations and re-

ligions, from Orient to Occident. The arch-bishop of the Greek church, Russian priests, the disciples of Confucius and Boodha, the followers of Mahomet and the Koran, with the disciple of Jesus, presented their views. The meetings were held in hand by Dr. Barrows, of the Presbyterian church. They were opened with prayer; sometimes silent, and song was used. The papers read were by the brightest minds of the East, and were responded to by men of the West, who knew Christ. In my judgment, great good has been done. When we found our church left from the program, it was a surprise. After considerable trouble, I secured an interview with president Bonney and made an appointment for an interview next day, when I found the same old difficulty of recognition in the way, viz: we were taken for the United Brethren church. Then came the interviewing of secretaries and officers, until life seemed as the preacher said "vanity of vanities." But it was the fault of the officers we were left out and I felt it was their place to put us on, and I clung to them with Irish tenacity, and finally succeeded, obtaining a place for Sunday afternoon. On Saturday afternoon I was told that our church could not be represented until Wednesday. I left for Kansas and preached Sunday night, and back to Chicago Monday, and secured our place on Wednesday. My brethren who understand the obstacles in the way will appreciate this work. The Brethren church is worthy of recognition, but the confusion that comes from other names so near, places us aside, when we should be working at the front. But if we do our work right the name will eventually take care of itself.

LAST RAVELLING

I only attended the Fair twice, a half day each time; the work at Parliament Hall taking my time and attention. I did not get to hear Moody as I desired. I am told he is a man of his words, a hundred times as good as his work. I visited him in his room, and may write of it when I find time to do so. After seeing what I have in the world, I have come to the conclusion that we are doing nothing for the world; that is, comparatively speaking, nothing to what should be done. I shall try and do more work hereafter. What this world needs is Christ. There are theories and doubts enough to run this world into Hades. It's fact and faith that's needed to keep it in the right track and run it into the depot of eternal glory, and it's your place and mine notwithstanding our imperfections, to make an application of the atonement to the bruised places of humanity; that it may reach that land where the inhabitants never say: "I am sick."

Carleton, Neb.

The Brethren Church

BY S. H. BASHOR.

In the year of our redemption seventeen hundred and eight, eight believers, after a prayerful and critical study of the Holy Scriptures, were baptized at Swartzenau, Germany. By whom the rite was administered is uncertain, as the records of the service and organization which followed were not preserved. Alexander Mack, a man of some learning, and much devotion and piety, was selected as teacher and pastor, some of whose writings are still extant. They, however, convey no information as to the origin of the church idea or the official character of the administrator at the Swartzenau baptism.

There was incorporated in his writings, by the compiler, a paper stating that the eight, dissatisfied with existing religious conditions, and prevailing church practices met regularly for the study of the sacred Scriptures; that through the discussions and comparisons which followed, the idea of an entirely

NEW CHRISTIAN ORGANIZATION

was evolved—an organization which, in fact as in theory, should be a faithful and absolute re-establishment of apostolic Christianity; that the settled convictions culminated in the baptism, the organization and all the perfect appointments of the mother church; that, in the absence of an episcopally ordained minister, they cast lots as to who among them should administer the sacred initiatory rite, that the lot is supposed to have fallen on Alexander Mack, who

BAPTIZED THE FIRST

of the number, who in turn immersed him, when Mack, further assuming the roll of administrator, baptized the remaining six.

This was until recently received as authentic by all Christian writers and thinkers. A more critical examination, however, determines from both external and internal evidence the scrap of purported history to be

ANONYMOUS AND INAUTHENTIC.

It is not written in the style of Mack, is less finished in style, more cumbersome and labored. It does not purport to be of Mack's composition, but the unsupported assertion of "one Aventmahl. Who Aventmahl was, by what authority the compiler placed his romantic statement among Mack's writings, or why he gave it credence, has never been learned. On the other hand, standard ecclesiastical history shows, that, in the latter part of the sixteenth century the Greek church maintained regularly established missions throughout Bavaria and parts of the German Empire. Scraps of German history, as well as local tradition, maintain that Swartzenau was the location of one of those Greek missions. Other evidences have developed affirmative of the proposition, that, when the Waldenses were driven, by persecution, from the valley of the Piedmont, remnants of the order settled, if not directly in Swartzman, in localities immediately adjacent thereto, and were exceedingly industrious, if not remarkably successful in propagating their faith.

Both the Greek and Waldensian churches practice as is known to all well informed students of church history, the form of baptism usually termed triple or trine immersion. Besides, this was ceremonial foot-washing, after the example of Christ as recorded in the thirteenth chapter of John. The full evening meal, in connection with the cup and loaf, in celebration of the last supper; also the observance of the Holy kiss, or kiss of charity as a distinctively Christian greeting, all, or parts of which were features of the ceremonial service of both churches.

It is evident Mack and associates were familiar with the doctrines and practices of both the Greeks and Waldenses, as the ceremonial code adopted was in its structural finish the exact embodiment of all the distinctively Gospel features of both.

From the history of extended labor by Greek missionaries, from the active propaganda of doctrine by scattered Waldensian refugees, through parts of Germany and Bavaria, from the credence that may generally be given to local tradition and from the strong similarity between the three churches in general features of circumstantial service, the conclusion, without additional evidence, is both reasonable and natural that the founders of the new church received their teaching, their faith, and much of their church idea from intimate acquaintance with the established usages of both societies, and from their amplification and enforcement by missionaries and pastors. Also that their baptism, instead of being a baptism of individuals, was by immersion, and that the baptism was administered from the same source. This is confirmed by contemporary historical evidence to the effect that the Swartzenau administrator was a Greek missionary, makes the evidence conclusive that

THE BRETHREN CHURCH IS A LINEAL DESCENDANT OF
THE GREEK CHURCH;

or at farthest a modified branch of the Waldesians. In doctrine the church has been from the first contentions for believer's baptism, holding that no where in the New Testament can be found any authority even by inference, precept or example for the baptism of infants. On questions of fundamental doctrine they held to belief in the one self-existing supreme ruler of the Universe—the divine Godhead—the Father, the Son and the Holy Spirit—the tri-personality. The Father created, the son redeemed, the Holy Spirit sanctifies. As the supreme government of the United States embodies three distinct departments of power—the legislative, which creates law; the judicial, which interprets law; the executive, which executes law; so in the divine government of the world as revealed to man, the Father promised redemption; the Son, by his life, teaching, death and resurrection, consummated it; the Holy Spirit sealed and sanctified that which was pledged by the Father and consummated by the Son. He maintained that as the head of the spiritual universe is revealed and presented to the church in tri-personality, that trinity in unity, and as this is specifically emphasized in the final commission (Matt. 28:19), which is the undisputed formula accepted by all Christendom for use in the administration of the sacred initiatory rite, that, therefore, the trinity in unity idea must be retained in the rightful observance of baptism. This can be done alone by the tripple or triune act. It is known to all well informed theologians that this was the universal practice of the church for the first thirteen centuries, save in exceptional cases, and so strongly has this trinity in unity idea of the God-head been retained throughout the Christian world, that while large bodies of Christian believers, as the Roman Catholics, the Episcopalians, the German Lutherans, the Reforms, with some of the Presbyterians, the Methodists, and many of the smaller sects, have changed from the original form of immersion to that of sprinkling and pouring they still

SYMBOLIZE THE TRINITY IN UNITY

Idea of the God-head by retaining the triple act in baptism. The followers of Mack went further than this. They not only retained the triune feature of baptism, but the primitive act of immersion itself. They hold, with the Greek Church, that the act of immersion with its tripple feature is essential to the lawful preservation of the rite itself as commanded by the Lord.

Adult baptism administered upon a public confession of faith by preceded "fruits meet for repentance," constitute the soul conditions of admission into the church. Faith, repentance, confession, baptism; these four steps, and the sinner is changed in heart, life and relation, and is therefore cleansed, pardoned, and a child of God.

Conditions of approved membership in the church, are the practical application of all the moral precepts